Religious Intelligencer

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

From the London Missionary Register.

ENGLISH CHURCH MISSION.

TINNEVELLY, EAST INDIES.

Proceedings of Messrs. Schmid and Rhenius.

Manner in which Christianity obtained admission into a Village.

In Kalladeikooritchy we have lately begun a School, by the exertions of a goldsmith; who designs therewith to introduce Christianity into the place. The school-boys were very much afraid to come together before me: not only because the thing was new to them, but also because some evil-minded persons had spread the notion that I should now send them off on board a ship, to Europe: however, on sending again for them, they came with a great crowd of grown people, whom I think I succeeded in persuading not to credit such talk. After dinner, the aged goldsmith came again, with a weaver who is in connection with our Tinnevelly people, and signified their desire to renounce idolatry and become Christians. He got also several of his relations together, and we read I Peter i. It was a blessed meeting. While reading, more people came together, several of whom the old man beckoned to come near and sit down; and when some of his relations told him to let them alone, he said privately, "No! let them also come and hear, that they may understand these things. Must not they also be converted?" The crowd grew larger and larger, and many more tracts were distributed; the people were impetuous after them; so that I was at last obliged to shut myself up in the palanquin, in order to be out of their sight. They heard the truth with apparent conviction.

The next morning, when at Shenkoollam, the goldsmith arrived from Kalladeikooritchy, with the weaver and his wife, and two or three other persons, in order to hear more of the word of God. The weaver and his wife requested to be baptized to-day; but I advised them still to wait, and to get more knowledge of the way of salvation, and to content themselves at present with subscribing their names. At noon, the congregation was together; when I preached to them on Luke xii. 32; and then baptized four grown persons. The weaver from Kalladeikooritchy at the same time subscribed his name as a candidate. This couple form now the beginning of a Church at that large place; their firm declaration to renounce idolatry and embrace the Gospel surprised me. May this one family soon become a thousand! The other persons who were baptized are, I trust, truly fearing God, and believing in the Lord Jesus Christ as their Saviour; they have long been members of the congregation. It was a profitable and joyful forenoon. May the Lord's blessing continue to rest upon this small Church! The heathen around seem to harden their hearts and endeavor to oppress the Christians in various ways; but God will help them. [*Mr. R.*

Firmness under persecution.

A Maraver of Varavanalloor having determined to become a Christian, the other Maravers persecute him for it. A few days ago they took him under some pretence, from the Chapel—bound him—carried him to another village—tortured him by straitening his body, putting a large stone upon his chest, &c. when he was happily relieved by the Headman, who came to apprehend that very Maraver who committed the outrage. The poor man was here this evening, and declared, that if they injured him even still more, he would not forsake the Lord and his word, because his soul will live thereby. I asked him, "Suppose somebody would now assure you of five or ten pagodas income per month, and make you quite comfortable; would not that be enough for you?" He replied, "Though they give 1000 pagodas per month, I will not leave this Vedam." [*Mr. R.*

Decay of Heathen Idolatry.

The great heathen feast has been celebrated in Tinnevelly; during which the decay of idolatry in this district became more evident than ever before. Very few, comparatively, came from the villages to draw the idol cars; and when the Police Peons called on the Brahmins and other influential persons in several villages to send their people, they are said to have replied, that the inhabitants of the different towns ought to draw their own cars; and when the Peons importuned them, they threatened that they would become Christians. Without the assistance of a rich Pariar and his dependants, it is believed that the cars could not have been drawn through the street as usual; and once, when the great car was so much shaken that the idol had almost fallen down, the people made various remarks on the vanity of these idols; and a Brahmin said, "We see that Christ gets the upper hand!" The more jealous idolaters, or rather the interested ones, were greatly irritated against Christianity; and held many consultations about the means to be used to uphold the sinking honor of their gods; some proposed

even to murder one of the Christians as the most effectual means of frightening the people, and of putting a stop to the progress of Christianity. A well-inclined heathen of respectability told our Catechist, David, in confidence, that the others had exerted themselves to draw the cars principally from shame, lest the decay of idolatry should become too evident.

These things admonish us to be now more cautious than ever in our proceedings; but at the same time to abound also in prayer and zeal, forasmuch as we see evidently, that the Lord has arisen and exerts his mighty arm to assume to himself the victory; let us only quietly and humbly follow his hints, and boldly enter where he openeth. In Tinnevelly itself, a crisis in the conflict between light and darkness, or rather between Christ and the Wicked One, seems to be drawing near. May God grant that it pass over without violent convulsions!

[*Mr. S.*

It is plain that the people's HEARTS are no more engaged in these processions. May Christ indeed increase! [*Mr. R.*

Increasing prosperity of the Mission.

In a journey from May the 19th to the 29th, I visited the congregations in 11 villages; and returned with the clear conviction that divine knowledge and divine life are steadily increasing in all the congregations; although not so rapidly as we could wish, yet I think I can say more so than we could expect, considering the depth of ignorance and the power of habit from which they have to come out. Often I was constrained to say to myself, "Of a truth, this is the work of the Holy Spirit!" In all the catechists' stations which I visited, I conversed with heathens who had just come forward, and several of them attended divine service for the first time.

Increase of Congregations.

The congregations exhibit an encouraging increase during the last year. There are now 53 catechist stations, with 205 villages; 1855 families or houses, containing 6243 souls, which form now our Congregations. This is an increase of 1938 souls in the course of the year, since July last. May the Lord Jesus Christ be soon glorified throughout this land! [*Mr. R.*

SANDWICH ISLANDS.

REPORT OF THE STATION AT HONORURU.

Letters have recently been received from the missionaries at the Sandwich Islands, of various dates, bringing down the history of the mission to the middle of March, of the present year. We make from the Missionary Herald the following abstracts.

Among our recent trials we notice the loss of a valued member of our church, Lidia Namahana, frequently called Opiia. She had permission to depart in peace, and just at the break of day, Sept. 12th, she left us, to join, we trust, the blood bought throng on high, who will forever admire the grace of the Gospel, and ascribe their salvation to the bleeding Lamb. Her faith and confidence in the efficacy of his blood appeared to the last. At her funeral Mr. Bingham addressed a large concourse of those who remembered her excellent character, and who will feel her loss, from the words of Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." At the close, the hymn entitled 'The Dying Christian,' was sung.

Erection of a Meeting-house and School-house.

As an evidence of some progress among the people, we are happy to mention the erection of a very large school-house, 128 feet in length by 37 in breadth, for the accommodation of our higher schools, or classes, on the monitorial plan; and also a very large church, 196 feet in length by 63 in breadth. The church is very firmly built, in an improved native style; the rafters being locked together at top, agreeable to our suggestion, and braced with bolted knees at the foot, like a ship's beam. The posts are from eight to twelve inches in diameter, sixteen feet long, entering five feet into the earth, and surrounded with stones. The roof is moreover supported by 44 massy pillars, in three ranks from end to end, one rank under the ridge pole, and the other two under the middle of the rafters. The house will admit about 4,500 hearers. The labor in procuring the timber, and in erecting and finishing the building, cannot be materially less than is required to build an ordinary church in America. The pulpit is raised about three feet upon a platform on the ground 24 feet by 12. It is pannelled and finished in good style; accommodated with two flights of stairs and with light bannisters, and is furnished with cushions of crimson velvet and damask. It is placed at the side of the building, about midway from end to end, so that the voice of the speaker may reach both extremes. The house was dedicated on the 3d of July with appropriate exercises. It was filled at an early hour, and many assembled around the doors. Probably 5,000 were present, besides some foreigners.

The following day, at a public dinner, Kaahumanu repeated in a public manner the sentiments of the King, gave her sanction to them, and represented this expression of the will of the King, as binding on all within his dominions. We felt some concern for the exposure of this youth on this anniversary. The same evening, however, he took tea with the mission family, spent the evening, and joined in a hymn and prayer.

Admission to the Church and Candidates.

The next day, the first Sabbath that our new meeting-house was occupied, it witnessed a scene equally as interesting as the dedication, while the church attended on the ordinances of baptism and the Lord's Supper. Twelve persons, having been sometime propounded, were baptised, and entered into solemn covenant with the church. Fourteen others having been carefully examined, and having given pleasing evidence that their faith and hope are built on Christ, the chief corner stone, were propounded for admission. These maintaining a decent walk, and receiving further instruction with respect to the nature of the ordinances, and of church discipline on the 20th ult. were

baptised and admitted into covenant fellowship with the church. Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the cross of Christ, many hundreds of the people have come to us confessing their sins, desiring instruction in the way of salvation, and proposing to give themselves to God as his servants. About 500 of them are formed into a sort of inquiry meeting. While we rejoice to see so much evidence of a great moral change in the habits and characters of hundreds, and we might almost as well say thousands, who seem to have exchanged an exceedingly vicious for a moral life, we deem it necessary to proceed with great caution in admitting any to the church, who have not, for a considerable length of time, given evidence of a radical change of heart.

Schools for training Native Teachers.

Some years ago it was proposed to Kaahumanu to build a large school house near our establishment for the purpose of affording instruction to the chiefs and school teachers, engaging as a condition on our part, to furnish it with writing tables. About a year ago, she applied to her brother, governor Adams for the timber, and we purchased in April last about 400 feet of boards for the tables. These were paid for by the residue of a donation given by Commodore Vassilieff and his officers, and which had been reserved for this purpose. The house has been erected, and tables, blackboards, &c. fitted up; and three distinct classes have been accommodated here the summer past; one composed of about 80 school teachers, chiefly under the instruction of Mr. Chamberlain and Doct. Judd, who have directed their attention to systematic writing and arithmetic, and the art of school teaching. During one quarter Mr. Shepard met them once a week to teach them reading. Another class, consisting of about 30 of the most interesting females at this place, were under the instruction of Mrs. Bingham, Mrs. Judd, and Miss Ward, who have endeavored to raise their characters, improve their minds, and fit them for usefulness, by teaching them the duties of religion and social life, together with reading, writing, and the use of the needle; and this with special reference to their becoming teachers of others in due time. Another class consists of six young men of hopeful piety and promising talents, who have been selected to assist Mr. Bingham in prosecuting translations, and to receive special theological instruction, with a view to their highest usefulness among their countrymen. They are already useful at funerals, conference meetings, &c. Mr. B. has also attended on another class, consisting of Kauikeaouli, Haalilio, Kinau, Ii, and Kamaikui, a daughter of Mr. Young, who are learning to read English and render it into Hawaiian, and who attend to writing, arithmetic, psalmody, and Scripture history.

The number of schools under our superintendence is 150, including, according to the returns in July last, 4099 pupils; viz. in Honoruru 40 schools, containing 399 men, 438 women, 47 boys, and 36 girls—total 920; in other districts 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099.

The Object and the Effects of the School and the Press.

Every day's experience shews us that our schools are every where nurseries of a pure morality, and in numerous instances of vital piety. A great proportion of those who receive our books feel a sort of obligation to obey the moral instruction which they contain. Estimate, then, if you can, the value and importance of our printing press, by which we can easily disseminate annually three or four millions of pages of evangelical publications among forty or forty-five thousand of pupils, who are thus furnished with such means of grace, as to leave them without excuse, if they do not believe on the Son of God to the saving of their souls. In this connexion you will rejoice to know that the edition of the Gospel of Luke, which was finished last March, is in the hands of the people, read and studied by multitudes with great satisfaction. Another edition of our hymn book, containing 100 hymns, has been called for, and has been printed, making 20,000 copies of the enlarged work. We have printed also the Acts of the Apostles in an edition of 10,000 copies, and a tract from Exodus and Leviticus, containing 112 pages, in an edition of 10,000 copies, and 20,000 spelling books. The translations of the Psalms is in hand, about 25 of the first in order we intend to print soon.

We might add as evidences of improvement here, the attention of the people to Sabbath schools, the institution of Christian marriage, the construction of better habitations than formerly, thousands of garments made up by their own hands from foreign manufacture, and a pretty general abstinence of the whole mass of native population, with some sad exceptions, from the use of ardent spirits, from ordinary labor on the Sabbath, and from gambling or games of chance.

Mr. Gulick, under date of Feb. 18, makes the following remarks.

Although I have frequently seen persons weep, when conversing with them on the subject of religion, there seems to be with us, very little of that deep feeling, which was common in Brainerd's congregation. I suppose the reason is too obvious. We are not Brainerd's. We, however, occasionally, have evidence of a truly tender conscience. An instance or two may perhaps be worthy of notice. Deborah, formerly queen of the leeward islands, and called Tapule, was seen weeping very freely; the cause of her sorrow being inquired, she replied that she had overheard a missionary praying in secret for the conversion of her countrymen, and she wept when she thought how few of them repented, after all that was done for them. On one occasion I asked Maria, one of the new converts, if she still loved Jesus Christ. She answered, "My heart follows after him and does not forsake him." I said why do you love him? She replied, "Because he died on the cross to save me." Per-

ceiving the big tear start from her eyes, as it frequently does when she converses on this subject, I said, why do you weep? She answered, "Because of my great love to the Saviour." And we have better evidence than mere words can afford, that this is the language of her heart.

She told me one morning, the thought had often come into her heart, that she ought to go to some dark place, meaning where there was no knowledge of God, and of the way of salvation, and exhort the people; but that she thought afterwards, perhaps it was her duty to stay at home, and try to persuade her friends and neighbors to serve God. Her's does indeed appear to be a decided and glorious change. Not long since she was one of the vilest, most dissolute, and most hopeless of a degraded people. When almost ready to despond, I am sometimes reanimated by conversing with her, and by reflecting on her case.

EDUCATION.

Duties of School Committees in appointing Teachers of Common Schools.

To the Editor of the Education Reporter.

It has always seemed to me very important that those who are entrusted with the responsible duty of superintending our common schools, should have some definite rules for the examination of candidates for the office of teachers. Having myself been in this station, and been called to act in the appointment of several teachers, and having also been called to give them instructions in regard to their duty, I have drawn up the following remarks for my own use, and now hand them to you in the hope that they may be of service to others who are placed in the same situation with myself. The duties of the Committee with regard to the appointment of teachers should be known to all who apply to them for the office; and I have usually prefixed something similar to the following, to my instructions to the teachers. Should this paper meet your approbation, I will follow it by others on the duties of teachers, and perhaps, also on other duties of School Committees. J. W. I.

The selection of an individual to fill a station so important and responsible as that of an instructor of the rising generation, is a duty, for the faithful performance of which, the Committee are accountable to the children under their care, to the community and to their God. No considerations, therefore, should be allowed to influence them, but a sacred regard to the interests of the children who are to be the future subjects of the teacher's care and attention. Personal feeling, whether for or against the individual, must be carefully excluded; and the necessities of the applicant, however great, should have no influence, till the qualifications of each candidate are fairly and impartially weighed. When this has been done, and it is found that two or more individuals stand upon an equal or nearly an equal footing, in point of qualifications, then—and not till then—may other considerations be allowed to have an influence. The committee should, then, in the first place, diligently and faithfully *examine* into the

Qualifications of Teachers.

In deciding upon the qualifications of a teacher, the first requsites,—the absence of which render all other qualifications much less useful than they would otherwise be,—are a *mild, gentle, amiable, conciliating,* and *affectionate* disposition; an *even temper,* not subject to *caprice; great patience; persevering industry;* and *piety.* Without these indispensable qualifications, the labors of a teacher, however well prepared he may be, in other respects, will be unable to produce their desired effect. The education of a child consists not merely, or chiefly, in his being taught to read, and spell, and go through the regular routine of duties prescribed by the rules of the school; but it extends to all his habits, all his principles,—to the formation of the moral character of the future man. No doubt can be entertained, both of the susceptibility of right impressions, which belong to the earliest age, nor of the unhappy permanence of those vicious or selfish propensities, and of those peevish or violent tempers, which are then too often contracted, and which, when suffered to expand, lead, in after life, to domestic misery—to profligacy—and to crime. To counteract such propensities, and to prevent the growth of such tempers, is an important object of our primary schools. How important is it, then, that the teacher should exhibit, in his own life and conversation, a model, on which the tender and susceptible minds of his pupils may be formed! In the early stages of education, the acquisition of a knowledge of reading and spelling, and the other branches taught in our schools, though in itself of great importance, is of small account, when compared with that *moral culture,* with those *habits for self government,* and with those feelings of mutual kindness, which a judicious teacher will endeavor to inculcate.*

In this point of view, it is of the highest importance to select teachers who have *learned to govern their own temper;* who unite *firmness, decision of character,* and *stability,* with *mildness, patience, forbearance,* and *kindness of disposition;* who are not liable to be moved, either to *vehemence,* or to *peevishness, sharpness,* or *ill humor,* by the waywardness of their children, or by the various difficulties of the task; whose *tone* and *manner,* as well as *feelings,* shall be those of *parental affection;* and who shall be disposed, from a sense of duty, to exercise constant vigilance in marking, and *gently* counteracting, every instance the children may exhibit, of insubordination, or disobedience to teacher or monitors, or of fretfulness, selfishness, unkindness, or violence in their intercourse with each other.*

To adopt the sentiments of Mr. Wilson, (in his valuable "System of Infant Schools,") a teacher of a school for young children should, in few words, *be himself the model of that in which it is proposed that he should educate the little assembly under his care.* It will hence follow, that the first qualification of such an individual, must be *the purest excellence of moral*

* See Christian Observer August 1824.

character, and the *sincere influence of a vital and reasonable religion*, which has part in *every disposition*, and enters into *every action of his life*.

The next requisite, and one to which great importance should be attached, and much attention paid, is, not merely a good, but an *excellent* style of reading. A poor, or even a decent reader will never be able to teach his scholars to read *well*,—Reading is to be taught by example, and learned by imitation; the scholars will therefore infallibly imbibe all the defects of their teacher, and it will afterwards be difficult, if not impossible, to eradicate them. In this requisite—good reading—is included, an *accurate pronunciation*, equally removed from the fastidious refinement of some, and the vulgarities of others. If the candidate for the office of teacher is not a good reader, his other qualifications should not for a moment be considered.

An accurate knowledge of *orthography* and *grammar*, is also *indispensable*; without the *former*, the teacher will be unable to correct all the errors of his pupils, even though he may have the spelling book constantly before him; and a defective knowledge of the *latter*, will lead him into many inaccuracies of expression, in which his pupils will not fail to imitate him.

To these requisites, a teacher should add a gentlemanly (or ladylike as the case may be) deportment, and refined manners; because his pupils will be influenced, by the example he may set before them, and will imbibe his defects, if he have any. We are all the creatures of imitation; but as children are more disposed to imitate, than grown people, and more likely to copy the faults than the excellencies of those around them, it is of great importance that a good example should be constantly before them in the person of their teacher. And last, but not least, the teacher must be well acquainted with the science of teaching. This requisition may seem strange to many; but strange as it may seem, its importance appears to have heretofore been almost wholly overlooked! Time will not now permit us to enlarge upon it, and it must be left to a future opportunity.

It may not be improper to add a few words upon one topic mentioned in the preceding remarks;—that of the religious qualifications of the teacher. Without wishing to incur the charge of bigotry, or pretending to a greater degree of piety than is common to the mass of the community, it would seem that the committee cannot, consistently with a faithful discharge of their duty, overlook this important subject, or abstain from considering it an indispensable qualification. To give no other reason, we will mention this—every teacher is expected to commence the duties of the day, by imploring the divine blessing upon his labors; and how can any one do this acceptably to Him, who is emphatically styled a "hearer of prayer," unless he is in the habitual practice of praying in secret? The committee, it is true, have not the right of questioning a candidate too closely on this subject; but they should satisfy themselves by probable evidence, that in performing the duty expected of him, he will not be guilty of hypocrisy, and of offering to his Maker an unmeaning, and of course an unacceptable service. J. W. I.

COMMON SCHOOLS.

[Extract from the Report of a Committee, published in the Hallowell (Maine) Advocate.]

The primary schools of New-England have been justly appreciated as the foundation of that sound intelligence so eminently characteristic of our community, and as the chief ornament of its free institutions. The principle established by our fathers, that the expense of these schools shall fall according to property, and the advantages according to the children to be taught, has been the theme of admiration abroad, and the means of our own moral strength. For a long period, when the general diffusion of knowledge among all classes was unknown in every other country beyond New-England, and in the most civilized, rejected as absurd and dangerous, the fact itself was here felt and appreciated, by means of our town schools.

The world is now making rapid progress in the subject of education. This important business of life commences and proceeds under auspices far more favorable than at any former period, and the means used for the intellectual improvement of all classes, are enlarged and multiplied almost beyond conception. Systems and experiments, which a few years since the most ardent mind would scarcely have dared to suggest, are now in extensive and successful operation. But in the midst of this rapid advance, our common schools remain precisely the same. Our ancestors nobly discharged their duty, not only in establishing the school system upon a basis, which no temptation, however dazzling, should induce us for a moment to relinquish, but the actual efficiency of these schools, was made as perfect as the limited means of the day would admit. Such have we received our common schools, and it becomes us, deeply, as citizens, to enquire into our responsibilities in regard to them. Shall we transmit them to posterity without a single improvement in the mode of instruction, while the world is leaving us far behind, or shall we copy the noble example of our fathers, who for our advantage pushed to their utmost all the means they possessed? Shall we rest satisfied with a feeble use of ample resources, or turning around us the cautious eye of discriminating observation, avail ourselves of the fruits of experience, of talent and of energy, and from the vast variety of modern improvements, adopt the choice and enduring parts for our own schools?

The question now is, how can we best avail ourselves of the modern improvements? or rather how shall we be guided in selecting and adopting such, as shall render the present system of instruction more efficient, and finally issue in forming and preserving a well principled and enlightened community—the high object of education. Associations of teachers have been proposed, by which a twofold advantage will ensue. A combined action in the department of education, will achieve more than individual exertion can ever avail; and whatever of experience and success may attend on one instance may be made tangible for general use.

MISCELLANEOUS.

GO AND DO LIKEWISE.

There is nothing that so exalts a sinful worm as genuine humility—nothing so powerfully calls forth our best affections towards one who has offended, as true repentance, and nothing that affords a better evidence that God will forgive us our trespasses, than a disposition to forgive those who trespass against us. The power of these Christian graces is beautifully exemplified in the following touching incident, contained in a letter from a minister in Boston to a minister in England, in 1795, and lately published in the Baptist Magazine.

I remember, in the congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a vile way: I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of asperity. This was soon carried to the offender, and lost nothing of the asperity in its passage. Reports which tend to mischief, are like snow balls, the further they roll the more they gather. The offender was in his turn offended; he spake also with asperity; said, "he would not be so treated, he would be no man's slave, he was not accountable to any man, he would go no more to the meeting," &c. &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see that I would not be his slave; nay, I would not be his servant; I would call no man master on earth; I had but one Master. This gentleman was one of the first characters in the meeting; he was not at the meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again. The storm began to thicken—the parties began to form; some affirmed that he was very censurable; others thought that I was as much so: I should have gone to see him in the first instance, and talked to him, not of him. I soon found I was wrong; but the difficulty was, how to get right. Observe, not to know what was right, but to bring myself to *do* what was right.

You must know when I first set out on my present mode of life, my gracious Master provided me a tutor, who was to accompany me as a Mentor. I could not see him, but I could very sensibly feel his reproofs, and understand his admonitions. He advised me to retire with him a while; I felt my face glow at the motion; I knew what it was for; I dreaded the severe account I was going to be brought to; but there was no avoiding it: with trembling dread I retired. "Come," said my Mentor, "sit down." I began; he certainly was wrong. "Stop," said my Mentor, "it is you I have now to deal with; you have done wrong: you, who by precept and example ought to lead in the way of peace." But I ought to exhort, and reprove, and rebuke. "Stop, sir," said my Mentor, "and call to mind that the snuffers on the altar should be of pure gold. Reproofs and rebukes come with a very ill grace from an offender." An offender! "Yes, an offender, and of the worst cast; an offence in *you*, and of this nature, is peculiarly offensive. Suppose any of your hearers in like circumstances—what advice would you give them? Suppose them offended by a brother—you would advise them to be calm, to suspend their judgment, to seek an opportunity alone with the supposed offender; address in the language of love, of charity—hope it was not so bad as was expected; at least, you would hope the intention was not bad, &c. Thus you would have advised your hearer; but thus you have not done. You have by your conduct in this instance injured your cause, injured your Master's cause, and perhaps made wounds that may never be healed. You know not, at this moment, what this once kind friend is suffering; what his dear wife, his venerable parent, each of whom, having a regard for both, can say nothing, but must suffer in silence. Oh! you have done wrong."

The tears gushed into my eyes; I thought of praying. "No," said my Mentor, "not yet; you should first *do* right. Go and acknowledge your fault." I cannot. "You must, indeed you must." But he will treat me roughly. "You deserve it, you must bear it; you will at least have the pleasure of knowing you did all you could, in your present circumstances, to repair the wrong you have done. When thus you have done, should you not meet forgiveness and reconciliation from him, you may apply to your offended Master, and peradventure you may find forgiveness and reconciliation from him." I went out with an aching heart, experienced the full force of that truth, as I went along, "The way of the transgressor is hard." I arrived at his dwelling; I entered his doors, but oh, with what different sensations, when unconscious of offence; oh, how painful is a guilty conscience! I found him reading; he did not lift up his head, he did not speak: I could not. His dear companion blushed, she trembled, she spoke. However, he read on. I attempted once and again to bring out what my Mentor charged me to do—I failed. At length, for I must come to it, I said, with a faltering voice, You are justified, sir, in your conduct on this occasion: I deserve it all, and all this, yea, more, I can bear, with more ease than I can the reproaches of my own heart. I am come to give this troubled heart some ease, sir, by acknowledging my error; I have done wrong, sir, in taking up a report of you, or saying any thing about you to any but yourself; I beseech you forgive me, and was going to add ——; but he got up, his countenance suffused with tears, and would have spoke, but could not; he gave me his hand, however, and it was filled with as warm a heart as ever beat in a friend's bosom: it has never cooled since, though this was many years ago. On my return I was congratulated by my kind Mentor, and then poured out my soul to my heavenly Father, whose consoling language was: "Neither do I condemn thee; go and sin no more."

WONDERFUL ESCAPE.

An awakened sinner and the Roman Catholic Priest.

Bryan M'Maken was a poor ignorant Roman near Newtown Stuart, in the county of Tyrone,

Ireland. Bryan, under the preaching of Joseph Armstrong, was so deeply convinced of his sinful state, that when he returned to his cabin, after the sermon, he was unable to conceal his distress from his wife. On her inquiring into the cause, he said, "I think God Almighty is looking at me every minute, and is angry with me." She did her utmost to make him quiet, but to no purpose, and as a last resort she advised him to go to the priest on the following morning. He took this advice, and having told his case, the priest said to him, "O, you have been hearing these Methodists.—Nothing better could come of it." "O," said Bryan, "it is they that have done it upon me; but, what shall I do, for I cannot live this way." After scolding him, the priest said, "Well, I will tell you what to do, and you will be well enough. Go to the dance which is to be at John ———'s to-night, and when you return home, take a hearty glass of whiskey, and get Madge, your wife, to sing you a song, and all will be well." In obedience to this advice, Bryan and Madge went to the dance; but he had not been long there before he started up, saying to his wife, "Madge, come away; I am worse and worse." On his return home, however, he took the rest of the advice—drank the whiskey and heard the song; but to no purpose. In the morning, far from being relieved, his distress was greatly increased, and Madge advised him to go once more to the priest. He went the next morning, and told him that he was no better, for God was "still looking at him," and was "angrier and angrier." He was then ordered to go to Lough-Derg, and heavy penances were prescribed—so many crossings, genuflections, stations, walking on his bare knees, &c. Having accomplished this task, he returned, and told the priest that he was no better. "Then," said the priest, "you may go to the devil, for I can do no more for you; but, mind, you must not go near the Methodists again."—"O," said Bryan, "there is no danger of that. They have done enough upon me already." Notwithstanding this resolution, being a short time after drawn by his employment to the preaching house, during the time of divine service, he ventured to the door to listen to the singing—then heard the prayer, in which he thought there could be no harm, and lastly ventured in. The preacher knowing nothing of the case of Bryan, was led to describe the state of awakened sinners, and the advice sometimes given to such to relieve them from their distress. Bryan, having by this time got near the pulpit, exclaimed, "That is just what he said to me." And there and then, before the congregation, he detailed the whole of what had passed between him and the priest. The preacher told him that he could never be happy until he was converted, and obtained the forgiveness of his sins, adding, "Kneel down, and we will pray for you." The whole congregation then fell upon their knees, calling upon God to have mercy upon the penitent. After some time, he leaped up, clapped his hands, and said, "I have got it! I have got it! I know he is not angry with me now! O, will you come and convert Madge?" The preacher replied that he would go and *talk* with her next morning, but Bryan could with difficulty wait so long. As soon as he got home, he exclaimed, "O, Madge, sure I am converted. God is not angry with me now." "Bryan, dear," said his wife, "who converted you?" "O," said he, "it was the preacher." "Would he convert me," said she, "for I am as bad as you?" "He would convert all the world," said Bryan. The preacher visited Madge, and explained to her the plan of salvation by Jesus Christ, and she also was soon brought to enjoy the power and comfort of religion. Bryan could not rest now without telling the priest. He was advised not to go; but go he would, and in the face of the congregation, in his own way, told the priest of the happiness of his soul. The priest ridiculed him, and threatened him with excommunication—to which Bryan replied, "You may save yourself the trouble. You could do nothing for me in my distress, and I will never come near you more." Bryan and Madge suffered much from their bigoted neighbors; but they held on their way, and are long since lodged in the paradise of God. *Protestant.*

INTERESTING ANECDOTE.

In the spring of the last year, a girl, about twelve years of age, who is a scholar in one of the Sunday schools connected with the Southwark Sunday school Society, was in a delicate state of health; her father being a seafaring man, employed in navigating a trading vessel to the coast of France, resolved to take her with him to Dunkirk, where an English family resided, with whom he was acquainted. The Sabbath previous to going, on taking leave of her teacher, she asked for some tracts to take with her, as she said, she hoped they might be useful. Her request was cheerfully complied with, and she was supplied with a bundle of tracts. She was the only female on board the vessel, the crew and passengers of which were very profane. The voyage proceeded very tediously, and on one occasion they were becalmed for many hours: this gave occasion to the utterance of a profusion of oaths that shocked the feelings of this child, who had been taught the sinfulness of swearing. Lying in her cabin very ill, she thought of her tracts, and mustered strength enough to crawl to her box, and taking out "The Swearer's Prayer," she put it into the hands of the young man who had been the most profane, and asked him if he would like to read that little book. He said he should be glad to read any thing to pass away the time; he read it aloud, and every individual appeared deeply attentive—a solemn pause ensued. This encouraged the little girl to go to her box a second time. She then brought the "History of Naaman." This was eagerly read by the same youth, and listened to with equal attention; so much so, that not a word was spoken for several minutes. Some time after, an oath was uttered; but it was heard with general disapprobation. The young man who had been reading, addressed the swearer, and said, "How can you swear, after hearing what has just been read? I have determined never to swear again as long as I live." "So have I," said an-

other; and the whole company entered into a solemn vow that they would not swear any more. This engagement they adhered to, at least to the end of the voyage, as no more profane language was heard during the remainder of the passage. When landed at Dunkirk, and the parties were separating to proceed to their respective destinations, the young man begged the little girl would oblige him by giving him the tracts he had read, that he might carry them with him. This she very readily did, and they then parted, probably never to meet again in this world. The other tracts she took with her, and read them to the family in whose care her father left her, and who were very glad to hear them; and, during her stay, frequently requested her to read them over again. After a residence of about a month, she returned to England in another vessel, leaving behind her, at the particular request of the family, all her little books. She arrived in the river Thames about twelve o'clock on Saturday night, got on shore, and reached her home between one and two on the Sabbath morning. In the afternoon she appeared in her place at school, and related to her beloved teacher, with feelings of peculiar animation and interest, the history of her little bundle of religious tracts.—*Lond. Mag.*

From the Western Recorder.

ELECTION.

"And madness is in their hearts, while they live."
King Solomon.

Madness or insanity is always characterised by acts of egregious folly; acts for which no tolerable reason can be assigned. A case has recently come under my observation, illustrating the madness that reigns in the hearts of impenitent sinners. After a long conversation with an intelligent young man, of an apparently sceptical turn, and after his admission of many important facts in regard to the Christian religion, he added—"But I reject the system, as a system requiring love and fear towards God, on account of what is called the doctrine of election." The amount of his subsequent remarks was, that he felt so strong objections to the idea of any distinction being made by God in dealing with men, that he could never embrace a system containing the doctrine under consideration. When pressed with the fact, that according to the Christian system, all men deserve eternal death, and consequently there could be no injustice in leaving a part to perish, (especially as life is freely offered to all,) while effectual measures were taken for the deliverance of a part, he could only object to such a proceeding as partial, without pretending to prove any injustice in the case. He could not deny that God, in his present mode of dispensing temporal favors, is partial without being unjust; and if so, the mere change of partiality in dispensing spiritual blessings, or doing more for some sinners than for others, might be a charge of no weight whatever.

But how excessively unreasonable, to reject a system ostensibly fraught with the richest blessings ever bestowed upon man; a system claiming to be the only one that can save him from endless wo; a system admitted by the rejector himself to be the best system of religion in the world; how unreasonable to reject such a system for such a reason! By what process of reasoning, or what unheard of comprehensiveness of views, has the objector discovered, that the doctrine in question *can* be no part of the system by which God will save the souls of men? How can he ascertain beyond all question, that he knows every truth which is related to this doctrine? For he must be aware, that while any truth upon which it might depend is unknown, he cannot determine that there is no *necessity* for it; a thing to be clearly shown before we reject an apparently revealed truth, not contradicted by either reason or scripture. It is of little consequence to say that a proposition *appears* unreasonable to us, unless we can assign substantial reasons for its appearing thus. It may seem very unreasonable to a child, that the violation of an apparently unimportant command should be followed by severe chastisement; but the parent happening to be somewhat wiser, may regard the punishment as entirely reasonable. Shall we not also believe that many things which seem unreasonable to the carnal mind of man, may appear perfectly reasonable to an infinite mind? It would be of great service for those who pretend to decide upon the reasonableness or unreasonableness of seemingly revealed truths, to inquire whether they could beforehand prescribe exactly the course best calculated to secure the glory of God in the management of a revolting world. Objections can be of no consequence, while the objectors know less than they assume as their foundation.

The folly of the individual whose case has been described, is heightened by his rejecting the Christian system, *as a system of love and fear towards God.* The very fact of its requiring both is strong presumptive evidence in favor of its claims. It is a dictate of common sense, that a God of infinite perfection ought to be loved by every intelligent creature, and equally so that he ought to be feared by all who can possibly offend him. If the subject of a good prince professes neither love or fear, and acts in consistency with his principles, he will be secure of a place, either in the mad house, or on the scaffold. Such a man either wants common sense, or else common virtue. On similar principles it may be affirmed, that any religious system, not inculcating love and fear toward God in high degrees, cannot be the true system of religion.

It may be unnecessary to add in concluding this essay, that the truth of the doctrine of election, as understood by intelligent persons, is not assumed. It is not necessary to the argument. The folly of rejecting the system for the reason assigned is the same, whether we consider this doctrine as actually, or only possibly taught. It consists in rejecting the Christian system for a reason which is no reason at all, unless the objector *knows* that the truth in question *can* be no part of that system, without involving some principle contrary to the clear dictates of reason. C. S. A.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 18, 1830.

SABBATH SCHOOL UNION.

The whole amount of the subscriptions in this city to assist the Am. S. S. Union, in establishing Sabbath Schools throughout the great Valley of the Mississippi, is $758. The terms of the subscription are, that one half the amount be paid by the 1st of Jan., 1831, and the remainder by the first of Jan., 1832.

A part of this sum has been already paid, and will be remitted in a few days; any subscribers who wish to pay their subscriptions can do so, by calling on Mr. A. Townsend, jr., Treasurer of the fund, at the New-Haven Bank.

TEMPERANCE CAUSE

We have noticed before the success which has crowned the efforts of Mr. Frost, the agent of the State Temperance Society. He assisted in forming fourteen new societies in Fairfield County, comprising more than a thousand members. He has since formed several new societies in this County, some of which are reported below. Mr. Frost has been obliged to quit the field for a short time to attend to his professional duties at the Superior Court, in Windham County. After the rising of the Court, in October, he will return and resume his agency.

TEMPERANCE RECORD.

On the evening of the 29th of August last, the friends of temperance in Oxford held a meeting which was addressed by the agent of the Connecticut Temperance Society. Twenty persons subscribed the usual Constitution and organized a Society by choosing officers as follows, viz.:

Dea. Lemuel Beardsley, *President.*
Dea. David McEwen, *V. President.*
Mr. Jesse Jay, *Secretary.*

August 31st, 1830, the friends of Temperance in Middlebury held a meeting. The agent of the Connecticut Society delivered an address, and presented the meeting with a Temperance Constitution in the usual form, which was subscribed by twenty-eight persons, and a Society organised and officers chosen as follows, viz.:

Rev. Daniel Wooster, *President.*
Leonard Bronson, Esq. *V. President.*
Doct. Jacob Linsley, *Secretary.*
Middlebury, Sept. 1st. 1830.

At a meeting of the friends of Temperance, held this day at the meeting-house in the Ecclesiastical Society, called Great Hill, in Derby, the Agent of the Connecticut Temperance Society delivered an Address. A Constitution in the usual form was presented to the audience, and subscribed by twenty-two persons. A Temperance Society was then organized, and officers chosen as follows, viz.:

Philo Bassett, Esq. *President.*
James C. Tomlinson, Esq. *V. President.*
Mr. Alfred Hull, *Secretary.*

Derby, September 10th, 1830. DANIEL FROST,
Agent of the Conn. Temperance Society.

For the Religious Intelligencer.

TEMPERANCE MEETING.

A meeting of the Fairfield County Temperance Society was holden on the 17th day of August 1830, at the meeting-house in Danbury. The Delegates of the local societies convened at half-past 10 o'clock, A. M. and reported the condition of their respective societies, from which it appears that there are 25 Temperance associations in said county, embracing near 1600 members. The public exercises of the occasion commenced at 2 o'clock P. M. A communication was read from the President of the Society, his Excellency, Gideon Tomlinson, Esq. apologizing for his unavoidable absence. In the absence of the President, Lemuel Sandford, Esq. of Reading, one of the Vice Presidents, took the chair, and the throne of grace was addressed by the Rev. Mr. Blatchford, of Bridgeport, after which the following Resolution was introduced by Daniel Frost, Jr. Esq., agent of the Connecticut Temperance Society.

"*Resolved*, That the success which has attended the Temperance efforts, furnishes a most powerful motive to the friends of Temperance to increase their efforts in behalf of that benevolent and holy cause;" which resolution he moved might be accepted. The motion was seconded by Henry Dutton, Esq. of Newton. These gentlemen severally addressed the meeting in an able, eloquent, and impressive manner. After the resolution was adopted, the following resolution was introduced by the Hon. D. P. Cooke, Esq. of Danbury, seconded by H. Dutton, Esq., and unanimously passed.

"Whereas an agent has been employed in this County, by the Connecticut Temperance Society, and whereas we have witnessed with peculiar satisfaction the remarkable success which has uniformly attended his labors—Therefore *Resolved*, that the thanks of this Society be presented to Daniel Frost, Jr. Esq. agent of the Connecticut Temperance Society, for his active, persevering and judicious efforts in promoting the cause of Temperance in this County." The next adjourned meeting of the Society was then appointed to be holden at Stamwick, on the 4th Tuesday of Sept. inst. The day was fine, the audience numerous and attentive. Two Temperance Hymns, selected for the occasion, were sung with very great propriety and effect, by the Danbury Choir. The exercises of the occasion were concluded with prayer by the Secretary.

JOHN H. HUNTER, *Secretary.*
Fairfield, Aug. 25th, 1830.

AN EXAMPLE FOR YOUNG MEN.—The students of Jefferson College, Penn., by their self-denying exertions to distribute copies of the Word of God among the destitute, have given an example worthy of the regard both of young men and old. They have devoted several vacations to the work; some of their tours have been made on foot, in which they have explored the country embraced by about 50 townships, and furnished the destitute with Bibles. By their reports it appears that they have visited, in all, 6,574 families, supplied 2,380 destitute families; and collected, as donations and in payment for Bibles, $665 37½. "If to this account," says the Pittsburg Herald, "be added the number of families visited in those townships from which no accurate reports have been received, it will appear that the number of families, visited exceeds 10,000.—*Rel. Tel.*

The Rev. Edward Beecher, of the Park-street Church, Boston, has been elected President of Jacksonville College, Illinois.

For the Religious Intelligencer.

EDUCATION IN GREECE.

Extracts of a letter from Miss Reynolds to her friends in West-Haven, dated Smyrna, June 20th.

Our Sabbath School are now together—an interesting group: you would be delighted to see them. Fifty regularly attend: some of those who began three months ago to learn the alphabet, now learn portions of Scripture, both on week days and sundays. No opposition is yet made to this school, but we can hardly expect it will long escape. Satan does not often see his empire molested without opposition. As yet our way has been more prosperous than we anticipated, and we have the fullest evidence that Smyrna and the adjacent islands are, just now, the best field for us. Greece is full of commotion: measures which might have been carried into effect when Mr. Brewer first urged the thing upon the churches at home, would now be regarded with jealousy. But here, with the cruel Turk to protect us, we go on quietly and pleasantly with our work: I mean exactly what I say, *the cruel Turk* to protect us—cruel to their enemies, but faithful to their friends, and such the Americans happen now pre-eminently to be. May the Lord overrule it for the promotion of his cause. The country around is a little more quiet just now: some gangs of robbers have lately been taken, and guards posted every where, so that travellers again go on the caravan routes. Still the country is full of disaffected persons, who are ripe for any misdeeds. In the midst of all this, Smyrna is perfectly secure; there is a most vigilant police, and no outrages have been known here for some time. It is not long since however a cruel affair took place. A poor baker was committed to prison for stealing as it was said, a few *piastres* (value about 6 cents each:) it was thought he would soon be released; but the commander of a Russian man of-war, went to the Greek church on one of their Feast-days, which quite enraged the Turks, who immediately took the poor fellow from prison, and hung him, just in the street where the people must all pass in coming from church, on purpose to let the Russians know that they were yet in the Turkish dominions and must not be quite so free and independent. The man was from the Islands, and had a protection from Capo D. Istria. A great noise was made about it—the French Consul threatened to take it up, but we have heard nothing of it these two weeks. Executions are frequent; bodies are suffered to remain three days in the most public streets and are then thrown into the harbor. Is not this a dark land? Oh, pray much, that the sun of righteousness may soon shine upon it.

7 o'clock, P. M. Had service for the first time in the Dutch chapel, which Mr. Van Lenepo kindly offered to Mr. Brewer: As Rev. Mr. Arundel the English chaplain is in the country, we had a real old-fashioned *meeting*, in our own way, and it was very delightful. I am extremely well pleased with Mr. Arundel, but notwithstanding I have a decided preference for the Congregational mode of worship. Is that strange? We had thirty-three or four to make out the congregation—a respectable number more than were at the English Chapel, last Sabbath. . . . I am getting on with Greek as fast as I can expect, considering the multitude of my engagements: but the experience of all missionaries has taught them that a new language is not thoroughly acquired in a short time. I can read and understand it much better than I can the confused jargon of the common chit-chat: but it will not now be long before I shall understand every thing that is said to me in Greek. The weather is not quite so intensely hot to-day; we have the Jorbat or sea-breeze, which we have not had the three previous days, and in consequence we suffered much. Thermometer at 88 and 90° in the shade, and 110° in the sun. We almost feel that we ought to leave town for a few weeks: nearly every family of foreigners leave for the villages this hot weather: our schools alone keep us here. You know not the value of *cold pure water*: ours is brought to us in jugs, twice a day, but it is so warm and sickish, we can hardly taste it: however we do not suffer for want of comforts. It is too dark to write, and I am going to walk on the roof of the house.

21st. We have very little thunder here, but when the air would denote thunder in your climate, we expect *earthquakes* here, and after a shock, the air becomes pure as it does after a thunder storm with you.

We can tell when to expect the earthquake, by the heavy atmosphere, and the cessation of the Jorbat, &c. &c. I assure you, I do not much like these visitors; they are most terrific! we have had 5 or 6, but none to do injury. The season for them has nearly past. Our friend the *Pasha* is about to leave Smyrna, in consequence it is said, of the execution of the Greek mentioned in the preceding part of this letter.

CHRISTIAN EFFORTS IN TURKEY.

Since the termination of the war between Russia and Turkey, the agents of the British and Foreign Bible Society, have made very successful efforts for introducing the Holy Scriptures into those parts of the Grand Seignor's dominions which are inhabited by Greeks and Jews. In the last number of the Correspondence of the Society, is a letter from Mr. Barker, dated Constantinople, May 20th, in which he says:

I am now quietly settled with my family at this place; and intend to remain here as long as it will be necessary for me to put our concerns in the same train as heretofore. On the arrival of the Carshon, and Syriac, and Servian editions, I will do my utmost to put them into circulation, with the help of my friends and correspondents. I have no doubt that many copies of the Servian Scriptures may be usefully disseminated at Constantinople, Adrianople, Salonica, and Seres, until proper measures are adopted to have them introduced into Servia itself. Thank God, the opening of the present year, as it regards the depots of Smyrna and Constantinople, is extremely encouraging! and I trust the operations in Greece are going on well. In less than four months, upwards of 900 volumes have been issued from the Smyrna depot.

I have also the satisfaction to inform you, that a Lancasterian school for poor girls has lately been opened at Smyrna, by the Rev. Mr.

Brewer, an American, assisted by his lady and Miss Reynolds; and about 100 girls (as many as the school can contain) receive instruction in reading, writing, and needlework. A young lady of Smyrna purchased from me 40 Modern Greek New Testaments for the use of this school. Another Lancasterian school is now established at Melemen, a town five hours distant from Smyrna, into which the Holy Scriptures have been introduced. The establishment of similar schools in other places in the vicinity of Smyrna, is in contemplation; so that I hope we shall shortly see this country, like Greece, full of institutions for learning, which are so beneficial to the furtherance of the object of our society. It will be my duty to see that the Sacred Scriptures are placed in these schools, that the first instructions of the children may be from the Word of God. And who can deny the salutary effects that this will produce hereafter?

The conversion of some Jews at Constantinople has excited a jealousy which prevents the Jews of Smyrna from purchasing the Bible; although those at Constantinople and Salonica have purchased them, and at Constantinople they still continue to do so.

I am happy in informing you of the pleasing change that has taken place in the issue of the Holy Scriptures in this capital. No less than 1,278 volumes have been delivered from this depot in the course of four months. Of these, 172 have been sold at Cæsarea, in Asia Minor; and 60 volumes were bought and carried to Albania by a Greek, to distribute among the poor in that country. Besides these, 220 volumes have been sold now and before the above mentioned four months, by a Greek bookseller at the principal residence of the Greeks here; making, altogether, 1,498 volumes of the Sacred Scriptures sold.

RELIGION IN OUR COLLEGES.

The last Quarterly Register of the American Education Society for August, has an excellent article on this subject. It seems to have been a matter of most serious consideration in the mind of that eminent man, the late President Edwards. It was a remark of his, that "Colleges ought to be so constituted, that vice and idleness should have no living there; otherwise they are fundamentally ruined and undone as to their main design and most essential end."—"It seems to me," says this good man, "a reproach to the land, that ever it should be so with our Colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals. It is perfectly intolerable; and any thing should be done, rather than it should be so." He recommends that the governors and instructors of the Colleges particularly, singly and frequently, should converse with the students about *the state of their souls*. This was the practice of Dr. Doddridge, who kept an Academy at Northampton, in England, in the last century. The Doctor, in a letter which he wrote in 1741, to the Rev. Mr. Wadsworth, of Hartford, Conn. mentions that he had "*every year*, the pleasure to see some plants taken out of his nursery, and set in neighboring congregations;" a circumstance in which he owned and adored the hand of a wise and gracious God. The Doctor observed that he instructed them carefully in the Scriptures, laboring to establish them in its truths, and to promote their practical influence on their hearts; frequently conversing with each of them alone, and concluding the conversation with prayer." Now where shall we find a College, in our United States, where any thing like this is practised?—And why should we not find it? The young men at our Colleges are looked to, as not only the future lawyers, the civilians, the physicians of our community; but,—what is of more importance to the prosperity of our nation,—as the future Pastors of our Churches. We are gratified to observe that the Quarterly Review of the American Education Society has entered on this subject with spirit, and we hope it will not be silent till something effectual is done, to *reform our Colleges*. Let us not imagine that our zeal to promote Missions will atone for a neglect in purifying the fountains of learning. These latter good works must be done, and the other not left undone.

[*Ch. Watchman.*

RELIGIOUS TRACTS.

Extracted from the fourth Report of the Methodist Tract Society.

"The managers exhort every friend of Jesus and the cause of truth, "not to be weary in well doing, for in due season we shall reap, if we faint not." A large field of labor is before us, even "the whole world lying in wickedness." Then let every one among us who has named the name of Christ, hear and ponder the imperative command of his Master, and consider it emphatically addressed to himself: "Go ye into all the world, and preach the Gospel to every creature." But the ready objection is instantly made, "I cannot go. I must attend to my farm and to my merchandise." If you cannot go then you can *send*. It is your imperious and bounden duty, if you cannot go yourself, to send a *substitute*; and if you cannot send a living epistle, a minister of the Gospel, you can send a "swiftwinged messenger" in the form of a *tract*. The terms of enlistment under the banners of the Captain of our salvation require one or the other of these alternatives, either to *go* or to *send*. The promises are, "The Lord is rich to all who call upon him; for whoever shall call upon the *name* of the Lord shall be saved." Now hear the argument, and overwhelmed by its conclusions, let us hasten to duty: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be *sent*?" Because we ourselves are not called to go and *preach*, let us beware of indulging the fatal delusion that we have done our duty, while the awful interrogatory may be propounded to us, "Why stand ye here all the day idle?"

From the Connecticut Observer.

FOUR DAYS' MEETINGS.

Mr. Hooker.—I have recently read an account in the papers of some exceedingly interesting four days' meetings in Pennsylvania and Ohio. A writer in the Evangelist remarks, 'Nothing can be more evident, than that public sentiment is undergoing a great revolution in respect to these meetings—that, owing to some irregularities and excesses which have been witnessed in the Methodist camp meetings, the prejudices of the other denominations in this country have been arrayed against them; but these prejudices are at length happily giving way. These meetings are held in Vermont, and arrangements are making to commence them in Rhode Island." As the public attention is thus turned towards them, I will send you an account of one which I not long since attended in Connecticut. It was held on the beautiful banks of the Connecticut river. At an early hour of the day appointed for the meeting, near an hundred of the Ambassadors of Christ were seen assembling from their various fields of labor, that they might, for a few days, enjoy with each other and with the people of God, who might also convene, all the joys of Christian fellowship and communion. No tents were erected to shelter the strangers; no food and vessels for cookery were brought by them; for the inhabitants of the place opened their doors and cordially received them into their dwellings; making gratuitously and joyfully, abundant provision for man and beast. In a few hours a large assembly were convened; not indeed in the open air, under a shady grove, but in a large and spacious temple with convenient seats, where they were soon united in solemn prayer and praise and meditation on divine truth. Without was no noise; no tents were erected for traffic; no wild youth were seen straggling around in the vanity of their mind; all was still and quiet as on the holy day of God. It was indeed a beautiful illustration of those lines of Watts,

> "Lord how delightful 'tis to see
> A whole assembly worship thee,
> At once they sing, at once they pray,
> They hear of heaven and learn the way."

In the evening there was again a still larger assembly in the same place; and as I sat among them listening to a most heart-searching sermon, I could not but feel grateful for the comfortable shelter we all enjoyed from the damps of the evening. After service, which was dismissed at a seasonable hour, there was no bustling preparation for spending the night upon the damp earth, under the open canopy of heaven, but the strangers were all received into comfortable dwellings, where, after conversing on the things of the kingdom and uniting in prayer and praise with their hosts, they retired to a peaceful and refreshing rest. The next morning at the rising of the sun, the streets were thronged with worshippers who were pressing to the temple for prayer and praise. The throne of grace was addressed by several brethren, in special reference to a revival of religion in that place. It was a precious season. The forenoon of the second day was chiefly spent by the ministers of Christ in conferring on the state of religion in the churches, and the best means of promoting the great interests of Christ's kingdom at home and abroad. In the afternoon a large number of Christians were seen flocking from the neighboring towns, to partake of the sacrament of the Lord's supper.—The house of worship being large, well accommodated all however who assembled, and was far more commodious for speaking and hearing and receiving the ordinance, than any place in the open air. An animating sermon was preached by a reverend brother on the glorious things spoken of the city of God; the audience then listened to a condensed account of the state of religion in the churches and through the land; after which from 800 to 1000 communicants partook of the precious memorials of the broken body and shed blood of Christ." It was indeed a season long to be remembered. In the evening the house was again thronged, and a solemn sermon on the worth of the soul was addressed to a most attentive assembly.—The third day was commenced like the second, with prayer and praise and pious exhortation. And almost the whole of it was occupied with the great and benevolent operations of the age. The Sabbath School, the Bible, Missionary, Tract, Education and Colonization causes were presented before God, and pressed home upon the hearts of Christians with great power. At the close of the day an affecting appeal was made to the hearts of youth in that place, on their obligations to God and Christ, by a minister on whom seemed to rest much of the Spirit. I staid no longer; but understood that on the fourth day this association of Christians returned to their various fields of labor. This was, I can assure you, a season of great blessedness. Here I saw and heard devout men from Maine, New-Hampshire, Vermont, Rhode Island, New-York, Ohio, Kentucky and Carolina, who communicated things, making glad the city of God. I could not but exclaim,—Happy Connecticut! Favored of the Lord! While our brethren at the West are obliged to assemble in the woods, protected from the summer's sun only by the out-stretched branches of the over-shadowing trees, and compelled to lodge night after night in the open air with no resting place or shelter but what they can form at the moment, we have our populous villages and spacious churches where we can find every needful accommodation, and hold our assemblies under circumstances of the greatest order and solemnity. I was delighted to hear that another meeting of this description was to be held at Saybrook on the 3d Tuesday of June, 1831. M. J.

From the Evangelist.

THE DISTINCTIVE PRINCIPLE.

Mr. Editor,—It is known that efforts are making, by a portion of each of our leading denominations to establish the principle that it is necessary for each denomination to conduct its evangelical and benevolent enterprises by itself.

This is called "The Distinctive Principle." Another portion of the several denominations hold, that Christians may co-operate much more than they do, without compromising their consciences, and that it is a solemn duty, of all who profess to love the Saviour, that they seek to unite their efforts with other Christians, as extensively as they possibly can without a sacrifice of principle.

This is my deliberate opinion. I believe we can "follow the things that make for peace, and things whereby one may edify another," with all true disciples, and that we shall be more likely to do it, when acting *together* in a common cause, than if we acted separately. It seems to me, that no religious man should dare to advocate a principle so opposite to the whole tenor of the New Testament as this distinctive principle. How is the church ever to become united in this way? How can the world be converted, or the millenium come?

While the most strenuous efforts are making at this moment, to separate Christians, and to build up all sorts of evangelical institutions upon a sectarian basis, it is gratifying to know that in England a contrary spirit appears to prevail. And I doubt not, that any leading friend of benevolent operations in London would be astonished, could he read and hear the arguments offered here, in favor of sectarianism, and at the same time become so acquainted with the facts, as to see how entirely groundless all these pleas are, by which the principle of Christian co-operation is assailed.

As regards *missions*, in particular, the old London Missionary Society was originally established upon the union principle, and has remained to this day on that basis. Its directors are of different sects, including both churchmen and dissenters; it receives funds from different sects, and it sends out missionaries without regard to sectarian qualifications, inquiring merely whether they are fitted for the work of preaching the gospel to the heathen. I admire the sentiments of the venerable Rowland Hill on this subject. And I call on my brethren to *pause*, before they attempt to tear open again the fast closing wounds in the body of Jesus Christ.

A UNIONIST.

THE ATONEMENT.

The following short view of the doctrine of atonement was communicated by Dr. Samuel Johnson to his friend Boswell, and by him published in his life of Johnson, Vol. ii. p. 404.

"Whatever difficulty there may be in the conception of vicarious punishments, it is an opinion which has had possession of mankind in all ages. There is no nation that has not used the practice of sacrifices. Whoever, therefore, denies the propriety of vicarious punishments, holds an opinion which the sentiments and practice of mankind have contradicted, from the beginning of the world. The great sacrifice for the sins of mankind was offered at the death of the Messiah, who is called in scripture, *The Lamb of God that taketh away the sins of the world.* To judge of the reasonableness of the scheme of redemption, it must be considered as necessary to the government of the universe, that God should make known his perpetual and irreconcileable detestation of moral evil. He might indeed punish, and punish only the offenders: but as the end of punishment is not revenge of crimes, but propagation of virtue, it was more becoming the divine clemency to find another manner of proceeding, less destructive to man, and at least equally powerful to promote goodness. The end of punishment is to reclaim and warn. That punishment will both reclaim and warn, which shews evidently such abhorrence of sin in God, as may deter us from it, or strike us with the dread of vengeance when we have committed it. This is effected by vicarious punishments. Nothing could more fully testify the opposition between the nature of God and moral evil, or more amply display his justice to men and angels, to all orders and successions of beings, than that it was necessary for the highest and purest nature, even for *Divinity* itself, to pacify the demands of vengeance, by a painful death; of which the natural effect will be, that when justice is appeased, there is a proper place for the exercise of mercy; and that such propitiation shall supply, in some degree, the imperfections of our obedience, and the inefficacy of our repentance. For, obedience and repentance, such as we can perform, are still necessary. Our Saviour has told us, that he did not come to destroy the law, but to fulfil: to fulfil the typical law, by the performance of what those types had foreshewn; and the moral law, by precepts of greater purity and higher exaltation. *The peculiar doctrine of Christianity, is, that of an universal sacrifice, and perpetual propitiation. Other prophets only proclaimed the will and the threatenings of God.—Christ satisfied his justice.*

LADY RAFFLES REPROVED BY A NATIVE MALAYAN WOMAN.

Whilst Lady Raffles was overwhelmed with grief for the loss of her favorite child—while unable to bear the sight of her other children—unable to bear even the light of day—humbled upon her couch, with a feeling of misery—she was addressed by a poor ignorant, uninstructed, native woman of the lowest class, (who had been employed about the nursery) in terms of reproof not to be forgotten.

"I am come because you have been here many days shut up in a dark room, and no one dares to come near you. Are you not ashamed to grieve in this manner when you ought to be thanking God for having given you the most beautiful child that ever was seen? Have you not the envy of every body? Did any one ever see him, or speak of him, without admiring him; and instead of letting this child continue in this world till he should be worn out with trouble and sorrow, has not God taken him to heaven in all his beauty? What would you have more? For shame: leave off weeping and let me open a window."—*Lond. Sailor's Mag.*

When you go forth upon business, consider with yourself what you have to do; and when you return, examine what you have done.

CONGREGATIONALISM.

The fathers of the Presbyterian church, who controlled its counsels thirty years ago, were probably men of more catholic feelings than some of their successors, especially in regard to their brethren in New England. Now, for instance, the Education and Home Missionary Societies are denounced, for no other reason than their cordial fellowship with New England Christians. And the editor of a paper conducted on special Presbterian principles, and himself a native of New England, classes *Congregationalism* with Socinianism, Universalism, Popery, &c. as the leading errors which he intends to combat. We are not going to maintain the superiority of either congregational or presbyterian principles of church government; but we think this dread of contamination from congregationalism has a bad grace now. Thirty years ago, when the General Assembly was comparatively a small body, the following plan of union between Congregationalists and Presbyterians was adopted, being *proposed by the General Assembly.* Now the General Assembly has grown to more than 2000 churches, of which at least one quarter have been planted by the Congregational Missionary Societies of Connecticut and Massachusetts; and these have probably gone to swell the strength of the General Assembly in consequence of this very plan of union. And for leaders in the General Assembly now to denounce Congregationalism, looks a little like kicking away the ladder. The following article is copied from the "Assembly's Digest," pages 297—299.—*Evan.*

A plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801.

The report of the committee appointed to consider and digest a plan of government for the churches in the new settlements, was taken up and considered; and after mature deliberation on the same, approved, as follows:

Regulations adopted by the General Assembly of the Presbyterian church in America, and by the General Association of the State of Connecticut, (provided said Association agree to them,) with a view to prevent alienation and promote union and harmony in these new settlements which are composed of inhabitants from these bodies.

1st. It is strictly enjoined on all their missionaries to the new settlements to endeavor, by all proper means, to promote mutual forbearance and accommodation, between those inhabitants of the new settlements who hold the Presbyterian and those who hold the Congregational form of church government.

2nd. If in the new settlements, any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their dispipline according to congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose: But if any difficulty shall exist between the minister and the church or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.

3d. If a Presbyterian church shall settle a minister of Congregational principles, that church may still conduct their discipline according to Presbyterian principles; excepting that if a difficulty arises between him and his church, or any member of it, the cause shall be tried by the Association, to which the said minister shall belong, provided both parties agree to it; otherwise by a council, one half Congregationalists and the other half Presbyterians, mutually agreed on by the parties.

4th. If any congregation consist partly of those who hold the congregation form of discipline, and partly of those who hold the Presbyterian form; we recommend to both parties, that this be no obstruction to their uniting in one church and settling a minister: and that in this case, the church choose a standing committee from the communicants of said church, whose business it shall be, to call to account every member of the church, who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct: and if the person condemned by their judgment, be a Presbyterian, he shall have liberty to appeal to the Presbytery; if a Congregationalist, he shall have liberty to appeal to the body of the male communicants of the church: in the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod, or to the General Assembly; and in the latter case, if the party condemned shall wish for a trial by a mutual council, the cause shall be referred to such council. And provided the said standing committee of any church, shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery, as a ruling elder of the Presbyterian Church.

FAMILY RELIGION.

Among all the noble institutions of the present day, families are little societies of pre-eminent importance. They are societies established by God; and the constitution which govern them and which define their object, are formed by him—and the officers are chosen by him, and by him are vested with proper authority. Can any societies at this day be more important than these? It will be allowed by every person familiar with the Bible, and possessed with sound judgment, that the Gospel will not flourish except by the prosperity of family religion. The best public institutions cannot supersede the necessity of domestic piety. Some families are pillars of the Churches. In the history of one church in this State, it is recorded, that in the course of eighty years from the time one man became a member, there descended from his family no less than two hundred and thirty professors of religion. Of a small church with which I have been acquainted, of fifteen members, thirteen were of one family. Of another church of forty-nine members, whose parents I know, thirty-seven are children of professors of religion. Of one

family with which I am acquainted including a few connected by marriage, twenty-five or almost half of all the descendants, and nearly all who have arrived to years of maturity are professors of religion.

Let the history of families be traced, and there will be a remarkable fulfilment of the promise "I will be a God to thee, and to thy seed after thee." Some families will be found blessing the world generation after generation, and giving to churches their most useful members, supplying them with pastors, and deacons, and mothers, in Israel. I should rejoice to see this department of ecclesiastical history faithfully explored, and the interesting results exhibited. I do not wish for the honor of being descended from the learned, and wealthy, and noble—but I must deem it a privilege to spring from a family beloved for the father's sake. I would not say to parents, Leave your children riches and honor: but I would say, Leave to them the blessing of your example, and of your instruction, and of your ten thousand prayers. Only eternity can disclose the innumerable ways, in which the piety of parents operates upon their children, and descends down with their property—and blesses, not them alone, but those also who become connected with them.

John Bunyan is an instance of this. When he entered upon the married state, it was his mercy to light upon a wife whose father was accounted godly, and the only portion she seems to have had with her was two pious books, which her father left her when he died. In these two books he would read with her, and she would frequently tell him how godly a man her father was, and how he would reprove and correct vice both in his own house, and among his neighbors. These books and this relation, produced within him desires to reform his vicious life, and to fall in eagerly with the religion of the times. Parents are living before their posterity—and in ways of which they think not, they are exerting an influence on their families, and on those who become connected with them.

Our own country would afford some delightful instances of family piety flowing down through successive generations, and perpetually blessing our land. Missionaries of five successive generations of the family of Mayhew labored in the evangelical work in Martha's Vineyard, and were all held in high esteem as men of distinguished talents and piety.

Reader, have you descended from ancestors who for generations have covenanted, and prayed, and laboured for you—and will you refuse to feel the influence of the means of grace, that on this account surround you? But if you cannot look back on a line of pious progenitors, be it your care that your memory and your property shall go down to posterity spreading around your family the spirit of religion—and let a pious line be commenced in you that may run on till the angel shall proclaim that time shall be no more.—*Mirror and Obs.*

WHAT WILL BE REMEMBERED.

Two incidents were given by Mr. Frost, to show how long individuals will be remembered for the part they shall take in the Temperance Reformation.

Two young men, of about equal age, started in life together, in a town in Massachusetts, both with favorable prospects. One of them at length betook himself to keeping a grocery store, for the increase of his property. The other unfortunately acquired a taste for strong drink, which he indulged more and more, until at length his farm was all swallowed at the store, and mortgaged to the grocer—his constitution was broken down, and he lay on his death bed. His neighbor called to see him, and found the chills of mortality already settled upon his countenance. He roused him with the question, 'Neighbor ———, do you remember me?' The dying man opens his eyes, and says, 'Yes, I remember you indeed. It is the drink you sold me that has destroyed my health, and destroyed my soul. I shall always remember you; and my wife and children, when you turn them out of their home to find a shelter in the alms'-house, they will remember you too.' And so he died.

The other case was that of a young man, who was active in forming a Temperance Society in the place where he lived. He succeeded in prevailing on one confirmed drunkard to sign the constitution, who became thoroughly reformed, and kind and attentive to his family, whom he had long ill-treated. About a year afterwards, his wife fell sick; and being about to die, she sent for the neighbor who had been the instrument of her husband's reformation. When he came, he found her in the arms of death, she said she could not consent to die without having an opportunity to see him, and tell him how much she felt her obligations for what he had done. For twenty years, she had suffered from the brutality of him who ought to have been her best friend, and now he had restored to her the very companion of her youth. So altered was he, so kind and faithful, and as happy did it make her to see him freed from this fatal snare, that she had enjoyed more in that one year than in her life before. 'O,' said she, 'I shall always remember you; and my children, whom I now leave under the care of a kind and tender father, they will always remember you.' And she died.—*Gen. of Temp.*

OBITUARY.

DIED,—In this city, on Friday last, Mr. Henry Woodward, aged 21, oldest son of Mr. Truman Woodward; on the 10th inst., a child of Mr. William B. Baldwin, aged 5 months; on the 2d inst. Mr. Seymour Smith, aged 78.

At New-York, on the 6th inst, of yellow fever, Mr. Samuel Chew, of this city, aged 26.

At Orange, on the 6th inst, Mrs. Polly Johnson, aged 61, widow of the late Mr. Enos Johnson.

At Holmes' Hole, Mass. July 14th, on his passage from New-Orleans for Boston, Mr. Benajah Morse, aged 30; Aug. 18th, at Portland (Ohio,) Mr Ira Morse, aged 28; 29th, at Sheffield, Mass. Mr. James Morse, aged 32; Sept. 5th, at Wallingford, Mr. Wm. Morse, aged 24—all the sons of Capt. Benajah Morse, Wallingford—all in the prime of life, and all in prosperous business—and all died of a fever after a few days sickness.

POETRY.

From the Cincinnati Christian Journal.

SUNDAY SCHOOLS IN THE WEST.

He came to drink his bitter cup,
And men accorded not the hymn;
Yet from young lips a shout went up,
That shaun'd the frowning sanhedrim.

Beyond the skill to Levite known,
When trump to answering cymbal calls;
Was that rich swell of touching tone,
Which met the God within his halls.

Since then, in deep forgetfulness,
The harp of infancy hath lain;
Till sunday schools were sent to bless,
And bid its lispings live again.

To this dark world 'twas gladd'ning hour,
When voices that had slumbered long;
In all the charm of childhood's power,
Woke up to holiness and song.

Right well, 'twas then, to mark the boy
Still tending sky-ward, led by love;
And warbling, as he journey'd, "Thou,
My Father: art my guide above."

And cheeks, where rioted the curl,
To see suffused with tears for sin;
And holy smiles, by which that girl
Reveal'd the quiet peace within.

Of gifts from man was his the best,
In yonder isle, whose patient prayer
Brought dews upon that vine to rest,
And England's thousands sheltered there.

And glowing to Columbia's weal,
Was he that bare across the wave
The tree, whose leaves refresh and heal,
Whose branches bourgeon on the grave.

Shall not to him—the noble one—
Be ever truest tribute paid,
Who gave its blossoms to our sun,
To cheer us with its balm and shade—

And led our little ones among
Its bowers, safe from wanderings,
As watchful shepherds with their young
To verdant vales, and silvery springs?

Yes—and to those, whose beaming eyes
Have lately look'd upon the West;
And said, beneath its pleasant skies
This plant shall shield the grief opprest—

And tower above the lordly pine,
And fling its fragrance round the land,
From Alleghany's wilds to where
Pacific's billows kiss the strand—

Be thanks—yet rather, righteous Lord,
From thee it came—to thee they're given;
And Thou wilt send the searching word,
That saves, restores, and lifts to heaven.

W. B. TAPPAN.

SAILOR'S MAGAZINE.

On the 15th of September, the first number of the third volume will be issued. This work is the exclusive property of the American Seamens' Friend Society, and is designed to be at once a medium for the Society's communications, and a means of interesting and improving the minds of seamen. Its circulation has not hitherto been sufficient to meet all its own expenses. And a request is now made that those who are friendly to maritime improvement, whether in our seaports or inland, will make a prompt effort to increase the subscription. The several numbers are ornamented with embellishments calculated to render them more pleasing and more useful. The commencement of the volume is a favorable time for subscribing. Friends of Seamen, will you aid us now? Terms $1 50 per annum. Office No. 3 William-st., New-York.

JEMIMA WILKINSON AND THE INDIAN.

The high claims of *Jemima Wilkinson* (that Christ has descended the second time and dwells in her,) are generally known. Her place of residence is in the town of Jerusalem, Ontario County, and state of New-York.———A few years past, a religious Indian paid her a visit, with intention to find out wherein her great strength lay. After discoursing with her some time, in English, he changed his dialect, and spake in his own mother tongue: to which *Jemima* replied, in her plain manner of speaking, 'Thee must not speak to me in Indian language, for I do not understand it.' 'Ah!' said the Indian 'then I know you are not my Saviour; for my blessed Jesus understands poor Indians.'———How significant the words, and how marvellous the idea of the Indian!

The approaches of sin are like the conduct of Jael. *It brings butter in a lordly dish.* It bids high for the soul. But when it has fascinated and lulled the victim, the nail and the hammer are behind.

Can wealth give happiness? Look around and see
What gay distress! what splendid misery!
Whatever fortune lavishly can pour,
The mind annihilates, and calls for more.
Wealth is a cheat; believe not what it says!

YOUNG

Letters received at the Office of the Religious Intelligencer during the week ending Sept. 9, 1830.

Jno. Rushing, D. & J. Ames, F. S. Field, Rev. A. K. Buell, Daniel Frost, jr., Marvin Leonard, Nathl. Miner, Phineas Talcott, Daniel Dunbar, O. Burr.

TERMS.—$2, *in advance; $2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.*

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